The Orthodox Herald

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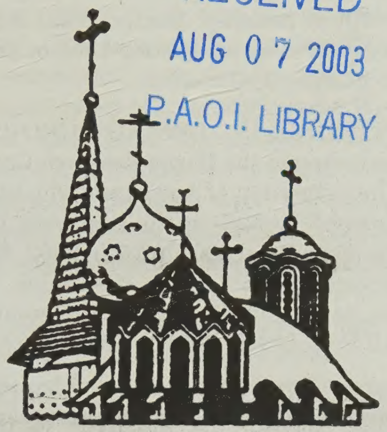
A FAST AND SEVERAL FEASTS

This may be the season of the "lazy, hazy days of summer," but the calendar for August is full of major Holy Days and the two-week Dormition Fast to remind us not to forget God.

The Dormition Fast begins on August 1/14 with a procession with the Cross and the blessing of water. It extends to the Holy Day of the Dormition on August 15/28. This day has several other names. It is also known as the Assumption of the Blessed Mother and The Falling Asleep of the Theotokos. This event cannot be found in the Holy Scriptures but is derived from the tradition of the Church. It combines the death and the resurrection of the Blessed Mother. We get most of the teaching concerning this day in both the Tropar and Kondak and the various hymns sung on this day. We learn that following the Pentecost, the Mother of God remained in Jerusalem. By the time of her death, many of the Apostles were scattered around the world obeying the instructions they had received "to go out into the world and preach and teach." She anticipated her death, and all the Apostles hurried to Jerusalem to be with her. All but St. Thomas. When he did arrive, the other Apostles took him to see her tomb in Gethsemane, where she had been buried near her parents. They found her tomb empty but filled with fragrant flowers. The Church teaches us that she had been taken up to heaven. This is the same reward which awaits all of the righteous on the Last Day. "I believe in the resurrection of the dead." (Taken from the Creed.) It is the tradition in many churches to bless flowers and herbs on this day.

There is another Holy Day in August. This is the Transfiguration of Our Lord, which is observed on August 6/19. This is a Scriptural Holy Day and is discussed in Matthew 17:1-9; Mark 9:2-9;

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ORTHODOX CHURCHES

GOD CARES

St. John the Baptist had been martyred by King Herod. John was Jesus' cousin and friend, and his death must have touched Jesus deeply. He sought refuge from the crowds as we read in St. Matthew 14:13: "When Jesus heard of it, he departed thence by ship into a desert place apart."

Jesus wanted to be alone to grieve, but the crowd pressed Him with their needs and wouldn't let Him get away (verse 14). Seeing the multitudes and their pain Jesus was moved with compassion for them. Despite His own heartache, He began to heal their sick. He didn't let His own grief keep Him from ministering to them.

Perhaps you're a caregiver – a pastor, a teacher, a nurse, a counselor, a spouse or family member. You have struggles, disappointments, heartaches and discouragements – and it seems at times that no one cares about you.

But God knows your sorrow as no one else does, and He understands the depths of your misery. You can give your cares to Him and find in His presence His love, consolation, and the strength you need to move from your own grief to the grief of others. "Cast all your cares upon Him, for He cares for you." 1 Peter 5:7. This will help make it possible for you to continue being a caregiver.

PALESTINIAN ORTHODOX CHRISTIANS

As I write this article, the world awaits the approval of a "Road Map" that we pray will bring peace to the Holy Land. We know the key players in the conflict and those who are attempting to coordinate the peace plan for we see them almost every day on the news.

But there is another side to this story, one that usually goes unnoticed by our national media. Amid the protests and violence, there are Palestinians, both Christians and Muslims, who struggle to live their lives peacefully and as normally as possible. Among them are Palestinian Orthodox Christians.

In 1948, Palestinian Orthodox comprised one-third of the population of Gaza. Today, they number only 2,000, or 2% of the total population. While many Christians have departed the region for other countries, the Muslim and Israeli populations have rapidly increased. In recent years, there have been about one million Russian-speaking immigrants from the former Soviet Union who have settled in Israel. Approximately one-half are baptized Orthodox Christians. Sadly, most do not practice or admit their Faith out of the fear of ridicule and the possibility of losing their jobs. There is no bond between them and their Palestinian brothers and sisters.

Depending on where they live, Palestinians do not have the same freedoms and restrictions. Palestinian Orthodox Christians who live in Jerusalem are not harassed for nor restricted in their church attendance. Although they are not always permitted to travel freely in and out of the West Bank, their Jerusalem IDs do provide them with some privileges; such as, medical insurance, welfare, and some freedom of travel.

The Palestinians of the West Bank and Gaza do not fare as well. They are not permitted freedom of travel.

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CHRONOLOGY

AUGUST 2003

DIED: Fr. John Yurcisin, retired, in Johnstown, PA
Matushka Olga Vansuch, widow of Fr. Nicholas Vansuch, in Ohio.

TALEROF DAY. With the start of World War I, thousands of Carpatho-Russian people in the Austro-Hungarian area were imprisoned in concentration camps. The most infamous of these was Talerof, located near Vienna, Austria. Thousands of those imprisoned were killed, died of starvation, disease and the inhuman conditions. Memorial Services are held in many New Jersey areas in August.

This copy was mailed July 19.

A NEW MONEY RAISING IDEA are Antique Festivals. Usually featuring an ethnic food and bake sale, a state certified appraiser is available to appraise antique items which are brought in for evaluation.

REAL BREAK is a program sponsored by the Orthodox Christian Fellowship run in cooperation with the Orthodox Christian Mission Center. College students go in teams accompanied by a priest to orphanages, etc. to do good. This is in response to spring breaks, which have been notorious in recent years for binge drinking and sexual promiscuity.

THE CONSECRATION OF SS CYRIL & METHODIUS CHURCH at Camp Nazareth will take place on August 16. A Pilgrims' Camp is planned for August 15 and 16. Call Fr. Andrew Fetechina at 732/382-8844 or Fr. Peter Paproski at 203/375-2564 for info.

A RESOURCE CENTER DEALING WITH ABSTINENCE has gathered materials from Orthodox and other sources, useful for those working with youth in parishes. Contact Pani Matka Iryna Mahlay at 440/582-1051 or email at imahlay@yahoo.com.

TITHING IS LOSING GROUND, according to the Barna Research Group. The proportion of Americans who tithed dropped by 62% in the past year from 8% of adults in 2001 to 3% in 2002. Even among the 38% of the population who are born-again Christians, the numbers fell from 14% in 2001 to 6% in 2002.

THEY ARE CALLED THE "FORGOTTEN ARABS," the hundreds of thousands of Christians who live across the Middle East from Egypt to Iraq. Many of them live in communities that date to the time of Jesus.

A RUSHNYK OF HOPE, a scarf, twelve feet long and 2 feet wide made of hand-embroidered squares, donated by children as young as 5 to seniors as old as 94 from all over the U.S., is on tour. It was made as a symbol of hope to the HIV/AIDS infected suffering children of Ukraine. The squares were joined into a work of art by master embroiderers.

THE ROMAN CATHOLIC BISHOP OF CALGARY in Canada has reminded his faithful that eulogies are banned during funerals in the church. They should be given in the funeral home or at the gravesite but not in the church, where only a homily is permitted, encouraging those present to consider the deceased's life and death in relation to God.

RECOGNIZED AS A SAINT was Bishop Nikolai Velimirovic. He will be commemorated on Mar. 5/18. He spent his last years at St. Tikhon's in So. Canaan, PA. He wrote many books. Although he was persecuted for his faith, he maintained Christian forgiveness. He wrote a thoughtful prayer which reads in part: "Enemies have driven me into Your embrace more than friends have. Friends have bound me to earth, enemies have loosed me from earth and have demolished all my aspirations in the world... Enemies have taught me to know what hardly anyone knows, that a person has no enemies in the world but himself."

PAYING FOR RELIGIOUS TRAINING will be decided by the U.S. Supreme Court. The problem has been brought up by a pastoral ministries student who wanted a state grant (state of Washington) to study to become a clergyman.

A HYMN beloved and sung in many churches while the faithful go to venerate the cross is "How Glorious is our God." If it sounds familiar, it is. It is better known as "Kol Slaven Nash."

THE BOOK OF REVELATIONS was written by St. John, one of the twelve Apostles. Thousands of Christians throughout the Roman Empire had been persecuted and killed by the year 96. St. John, the last living Apostle, now 86 years of age, was imprisoned and exiled and confined to a cave on Patmos. He refused to give up his Christian faith and wrote what we know as "The Revelation of Jesus Christ to John," where he reveals that in spite of adverse world events, Jesus Christ will triumph over all the enemies of God.

STATISTICS. The Orthodox Herald goes to 16 countries by request. Our first zip code subscriber is at 01013, our last at 99826. Most copies go to zip codes 441 and 070. About a third of the copies are sold as individual subscriptions and two-thirds go out in over 150 packets.

HONORED FOR FORMATTING over 300 liturgical choral pieces from the original manuscripts was Michael Duke of St. Michael's Parish in Binghamton, NY. These are available on the parish web site: www.saint-michaels.info.

SERVING OVER 500 meals a day is St. John the Compassionate Mission in Toronto, Ontario, Canada. Organized by Fr. Robert Libertino, it has over 280 volunteers and three coordinators. The mission has a clothing store and a bakery that trains people so that they may become self-sustaining. Three times a day, the bell rings, calling everyone to prayer.

(Continued from front page)
A FAST AND SEVERAL FEASTS

Luke 9:28-36. We hear the word transfigured used over and over. What does it mean? The dictionary meaning is: to change in outward appearance or form. And according to the Kondak – what a change it was! The disciples beheld His glory as far as they could bear it. In the gospel of Matthew we read that "His face did shine as the sun, and His clothing was as white as the light." In icons of this day, we see Peter, James, and John looking at the transfigured Christ shielding their eyes with their hand from the brightness.

This day is very significant in our lives, for it shows us what the Kingdom of God is like. Moses and Elijah were also present, and they signified that Christ is the Lord for both the living and the dead. Moses died and his burial place is known, while Elijah was taken into heaven. Likewise, when we die our bodies will be transformed and we will take on spiritual, radiant bodies.

We bless fruit on this day to remind us that "the earth is the Lord's and the fullness thereof" and is a gift from Him. Share your fruit with others so that they can have this blessing.

Another Holy Day is the Beheading of St. John the Baptist on August 29/September 11. This is also a Scriptural Holy Day. Read Matthew 14:1-12; Mark 6:14-29; Luke 3:19,20. Herod had John the Baptist beheaded. St. John had the audacity to remind Herod that he was breaking the law. Didn't he know who Herod was? This is a strict fast day. Many people by tradition will not eat from a platter on this day because St. John's head had been brought on a platter to the dancer who requested it.

Children are home from school. Make attending church on these days part of their vacation tradition. What a joy to bring the fruit and flowers to church!

(Continued from front page)
PALESTINIAN ORTHODOX CHRISTIANS

Checkpoints and delays are a way of life. For example, it is very difficult, if not impossible, for them to travel to Jerusalem to worship at the Church of the Holy Sepulchre.

The economic situation of the Palestinians is alarming. Unemployment is at 70%. Over two-thirds of the population lives on less than one dollar a day. Despite their religious differences, Christians and Muslims suffer the same problems and injustices.

In spite of these many hardships, the Church is providing hope through education. The Patriarchate of Jerusalem has established many kindergarten and elementary schools throughout the West Bank and Gaza, Israel, and Jordan. (Jordan has become the home of many Palestinian Refugees over the years.) There is a seminary on Mt. Zion for boys and young men, and a Theological School is presently being organized with the blessing of His Beatitude Irineos I, Patriarch of Jerusalem and others.

Orthodox organizations are a very positive presence in Jerusalem and the West Bank, and they provide a wide variety of assistance through specific programs and emergency relief. Future articles will deal with the work of the Arab Orthodox Society and IOCC and their cooperative efforts.

There is "another story" behind the story on tonight's news. Make yourself aware, pray for those involved, offer financial assistance – and pray for peace.

Margaret Pysarchyk

ETHNIC CHUCKLE

Dorohaya Tyotya Mareea,

Yak tam kolo vas? Toot shitko OK noh yah mala takee funny xperience. Yah vam povela zhe me myem velikee kusok zemle noh neh dobra hlena. Yah mam problemu boh yah likuyou tomatosee yak yestyeh teplee ot ogoroda. Yah trying yuseh many years to grow some tomatesee noh neh mam luck. Even if schtos comes up, animalsee che bugsee get them before I do. Anyhow, yah give up.

Noh tot ruk, yah des chetala zhe moshno plantuvatee tomatesee yu containers. Yah peeshla doh K-Mart hlyadatee 5 gallon containers. Noh ohnee costuyyut so much yah dumam zhe growing thotee tomatoes, not worth it. Noh yak shla ot garden center, I vedela half a bothcku. Just right size. Papeer kazhey zhe toh bull ot Jack Daniels distillery deh ohni makeyuyut horelku. Yah dumam-good-toh me solution. Me next door neighbor kazhey me: "Anna, I can't fit that barrel in my car. Besides, it smells, it will make my car reek."

Me peshle domuy ee yah calluyu mefriend ee zvesdala che moshe bring me my barrel ot K-mart nah yeho pickup truck. Ohn kazeh: "No problem." Kolee yah dostala me botchku, yah decided to put it in me front yard. Perfect spot. Lottsa sun. Yah posedeela me tomatos plants ee botchka looking dobree.

Yah seating nah me front porch druhee veysher kolee Father Joseph preshol nah visit. Yah bulla taka surprised. Ohn sitting nah swing, ee me making takee small talk. Then ohn kazhey: "Hanya, do you have some kind of troubles?" Yah bulla takee surprised ee zvesdala: "Why do you ask?" Ohn me kazhee zhe parafeyanka zhe zheyah kolo meney yemuy poveela zhe ohna smeeluyeh horevkuy kolo mene. Then yah veduy zhe Father Joseph sniffing. Then yah sniffuyyou, smeeluyyou horevku ot me Jack Daniels barrel! Dobree Fatheer dumal zhe yah silent drinker! Yah yhemou shitko raspohveela. Me malee takee dobree laugh!

Me tomatesee doing OK. Me neighbors checking nah yhe everyday. Ohne kidding me zhe yah will be famous because yah will be getting stewed tomatoes pyanee tomatosee.

Really waiting,
Hanya

LIGHTER MOMENT

The priest came to the summer camp to see how it was coming along. He was asked to speak to the children following Morning Prayers the following day. He thought about it the rest of the day and decided to question them concerning the Easter/Paschal message. After prayers, he asked: "What happened to Jesus that we all should remember? We heard about this in church during Easter." Everyone was quiet and then one of the children said: "Jesus died on the Cross."

"Yes," the priest answered, "but what happened afterwards?

One boy jumped up and eagerly replied, "God recycled Him!"

HIERMARTYR CYPRIAN

Thascius Cecilius Cyprianus was one of the most outstanding Christians in the *Age of Persecution.* He was born in Africa of pagan parents about 200 AD, was well educated, and became a teacher of rhetoric. As a young man, he indulged in pleasure but was converted to Christianity in his mid-forties by the priest Cecilianus, who gave the greater part of his fortune to the poor and on his death bed entrusted his widow and children to Cyprian, the future Bishop of Carthage.

Cyprian truly converted. He renounced heathen literature and never quoted from it again. He was ordained a priest and became Bishop of Carthage in 248.

The year after Cyprian's consecration, the emperor Decius initiated the first world-wide systemic Roman persecution against Christians. Cyprian went into exile for he felt that the church needed its bishop more than a martyr. During the persecution he wrote frequent letters from hiding exhorting the faithful to prayer. Most of his letters (65) are still preserved. During the persecution, many Christian apostatized through fear, made sacrifices rather than suffer martyrdom, and purchased official certificates called *libelli.* The latter indicated that a sacrifice had been made.

Upon Decius's death in 252 and during most of the reign of Emperor Gallus, the persecution ceased and the lapsed Christians sought reinstatement in the church. The council of Carthage considered the reinstitution of the lapsed members. Church opinion was divided concerning the treatment of those who had left the faith. Cyprian preached leniency, but adamantly opposed accepting those baptized by heretics either before or during the persecution. The priest Novatus and deacon Felicissimu objected to the decision of the council and caused a schism in the African Church. Cyprian was able to establish peace, but subsequent persecution brought back the theological disagreement and it was not resolved until the early part of the fifth century. (See "Sobornost" by Fr. Michael Dahulich)

When an empire wide plague broke out in 254, the Christians were blamed. The Emperor Gallus renewed the persecution. Although the persecution was not severe in Africa, Cyprian, following the dictates of the Council, re-baptized the lapsed and accepted them back into the fold. This brought him into conflict, especially with Stephen the Bishop of Rome. Fortunately, Stephen died and the schism was avoided. Cyprian continued to act in the charity he had practiced after Decius's death.

When the emperor Valerian revived the persecution in 257, Cyprian was arrested. He was first exiled to Curabis, about 50 miles from Carthage but returned in 258. He faced the judge in three trials before being sentenced to death by beheading. Since he was already considered a saint in the church, the Christian of Carthage gathered his beheaded body and carried it in procession to the cemetery of Macrobius Andidianus, on the road to Mapplas near Carthage.

Cyprian had worked diligently to raise the moral and education standards of his flock. His biographer, the Deacon Pontius, described him as full of charity, goodness, courage, and steadiness. The latter further stated that no one could look upon Cyprian's countenance without awe. His best known work is *On the Unity of the Christian Church,* an exposition of the hierarchical organization of the church.

Larry R. Sherman

BRIGHTEN THE CORNER WHERE YOU ARE

The past few months, I have been writing about my experience, about how I learned the hymn "Brighten the Corner Where You Are." I challenged my readers to join me in brightening the corner where they were. Perhaps, we cannot do much to change matters in the country, church or our community, but we could brighten the corner where we are. This month I have someone who has met the challenge.

George Walko of the Cleveland area has, since 1978, been making wooden hand crosses during the Great Lenten season as his podvig. The first cross he made was placed on the holy altar of the church of the Annunciation in the small church of Masta Valeka in the western part of the Ukraine. Since then, he has given as gifts hundreds of crosses to churches and individuals. I, personally, delivered one for him to Valaam Island, where it is kept in the main cathedral. He had placed one several years ago on the wall in our kitchen. Father Basil was buried with it in his hand last August. George has recently sent me another one to replace it in my ikon corner.

With each cross he gives, George asks that the recipient accept the symbol of Christian love with a promise to pray for the founding fathers of our churches and for peace in the world.

George/Yury we are gratified that you have been entered into our "Brighten the Corner Obshestvo."

BIBLE QUIZ

WHO SAID?

1. I have need to be baptized of thee and comest thou to me?
2. Why, what evil hath he done? I have found no cause of death in him; I will therefore chastise him and let him go.
3. Ye men of Athens, I perceive that in all things ye are too superstitious.
4. Behold, Lord, the half of my goods I give to the poor.
5. This is John the Baptist; he is risen from the dead; and therefore mighty works do show forth themselves in him.
6. Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the land?
7. As many as I love, I rebuke and chasten; be zealous therefore, and repent.

ANSWERS:

1. John the Baptist (Matthew 3:14)
2. Pilate (Luke 23:22)
3. Paul (Acts 17:23)
4. Zacchaeus (Luke 19:8)
5. Herod (Matthew 14:2)
6. Peter (Acts 5:3)
7. Jesus (Revelation 3:19)

IF HOSPITALIZED

It is up to the family to contact the parish office so that the priest is informed about the hospitalization. Hospitals no longer contact the local parish. It is now the policy for hospitals to no longer give out patient information. The priest can no longer call the hospital and ask if a parishioner is a patient.

SOBORNOST

(From the beginning of the Christian Church there has been the question of who is canonical and who is not. Here Fr. Michael gives us a short synopsis on these early years.)

One of the most important issues of "reception" was that of the "recognition" of orders or ministries and of the church in which these ministries were exercised, as well as the faith held by that particular church. In the third and later centuries, for example, there were prolonged discussions as to whether the baptism of heretics or schismatics was to be recognized. The issue of their ministries was almost an afterthought.

The central problem was whether the Novatians, the Donatists, the various categories of Gnostics, and the later heretics could or could not be baptized, and thus add new members to the One Church. A community using a recognizable baptism would necessarily be considered to possess a recognizable ministry. The sacraments and the faith were seen as inseparable.

In practice, no really consistent attitude seems to have ever been formulated. St. Basil the Great (c. 330-379) after writing several paragraphs setting forth his rejection of the Encratite baptism (This was a heretic sect which practiced extreme asceticism which greatly deviated from Orthodox teaching), surprising adds:

> But I know that we have received the brethren Izois and Saturninus into episcopal rank, who were of that party. Therefore we can no longer separate from the Church those who have joined their company, since through the acceptance of the bishops, we have published a kind of canon of communion with them.

Historically, little is known of Izois and Saturninus, but this statement clearly indicates that the real issue was whether such communities could be considered as churches or not. On the basis of that decision, the issues of baptism and ministry were subordinately solved.

Basil's rational is a model of "conciliar" theology. The evidence of an agreement in faith between local churches was the necessary sign of, as well as the condition for, church union.

The synod of bishops, again, is where that "agreement of faith" is best manifested. According to both the original function of the synod in the Church and the theology of sobornost, the council of bishops is not "power" in any juridical sense of the word, for there can exist no power over the Church as the Body of Christ. The synod is rather a witness to the identity of all churches as the Church of God in faith, life, and agape.

If, in his own church, the bishop is priest, teacher and pastor, the divinely appointed witness and keeper of the catholic faith, it is through the agreement of all bishops, as revealed in the synod, that all churches both manifest and maintain the ontological unity of Tradition, "for languages differ in the world, but the force of Tradition is the same," in the words of Irenaeus.

The synod, thus, is not an organ of power over the Church, nor is it "greater" or "fuller" than the fullness of any local church, but in and through it all churches acknowledge and realize their ontological unity as the One, Holy, Catholic, and Apostolic Church.

Fr. Michael Dahulich, PhD.
Dean, St. Tikhan's Seminary



"PUTTING FEET IN YOUR FAITH"

A local Christian radio station in Northeastern Pennsylvania was running a public service announcement for an organization that helps build houses for low income families. It called on members of the community to join in this worthy activity as an example of *"putting feet in their faith."*

This caught my attention because the station usually promotes a *"sola fides" "justification by faith only"* theology. I understand the Protestant reformers zeal to purge the church of the misguided idea that one can be saved through works, but, by divorcing faith from action, many overlook what Saint James states: *"So faith by itself, if it has no works, is dead (James 2:17)."*

When one separates faith from works, it denies that the Holy Spirit moves and inspires us to perform *"works of mercy"* (how our salvation is worked out). One cannot profess to know God without interacting with others. Correct faith must be expressed in deeds, and deeds must serve as a manifestation of faith. One must be closely united with the other indissolubly, like soul and body. Like the hesychast deep in prayer, the mind must be united with the heart.

Saint Simeon the New Theologian states: "If we desire the kingdom of Heaven we must have great care and diligence and willingness in practicing the commandments of God. In order to be saved, it is not sufficient to believe in the true God and to be orthodox Christians. We must also fight *'the good fight (1 Timothy 6:12)', live 'worthy of the vocation we are called (Ephesians 4:1)',* that is to say perform Christian acts since we are baptized Christians and we are honored with the name of Christ."

Christ is truly present in *"the least of His brothers and sisters (Matthew 25:40)".* When we serve others, we minister to Christ Himself. It is not enough to cry "Lord, Lord" to receive a pass to enter the Kingdom, "but those who ***do*** the will of the Father Who is in heaven *(Matthew 7:21)."*

Jesus walked the path of his earthly life and instructed us in everything that is good. So, put some feet to your faith today by being *"a doer of the word, and not a hearer only" (James 1:22).* He asks us to *"...do justice, and to love kindness and to walk humbly with our God." (Micah 6:8).*

Raymond J. Mastroberte
Iconographer

DID YOU KNOW...

...That the Parthenon in Athens was a Christian church longer than it was a pagan temple?

...That Greece, one-third the size of California, has more than 1,000 active monasteries?

...That the monastic enclave of Mt. Athos is the oldest self-governing republic in the world?

WALK WITH LOVE

We are constantly being reminded that we must walk; that walking is good for us. This advice is also given us in the Bible where we are told to walk with God (Genesis 5:24), to walk in the light (1 John 1:7), to walk by faith (2 Cor 5:7), to walk after the Spirit (Rom 8:1), and to walk in love (Eph 5:2).

What does "walk in love" mean. It does not only apply to married couples as it does in Ephesians; but, the meaning is expanded in 1 Thess 4:9 where we read: "You yourselves are taught by God to love one another." To "walk in love" means that we continually do the little acts of kindness that can make life bearable and better for another person.

One practical way to express our love costs only the price of a postage stamp or a phone call and a little thought.

All of us have felt the nudge to write a letter, or an unexpected note or to make a call that could brighten another's day. Perhaps it is a note of appreciation, an expression of concern, or a compliment for a task well done. Too often the letter goes unwritten, the call is never made and the impulse is unexpressed. We then convince ourselves that we don't have time or that our letter or call won't matter.

A woman cherished a note she received. She kept it many years. It reads: "Life is difficult for you at this time. Hang in there! I'm praying that God gives you the ability to cope." It only took five minutes for the one "walking in love" to write but it encouraged the woman to keep going. Someone was interested in her plight and understood her discouragement and pain.

Certainly, you can think of someone who needs a word of encouragement, thanks, or a reminder that you are praying for him or her. "Walk in love" to the mailbox or to your telephone – today. It takes only a moment to be kind. But the result can last a long time.

TRAVEL ICONS

There are several schools of icon painting. Among them is the Novgorodian School, which produced icons of high artistic quality. We are most familiar with those painted/written on wood but there were many carved in stone, bone or ivory, and wood, or cast in bronze or copper. These were usually small in size and were called travel or journey icons (ikone puteschestvenee). Most of them were made between the 10th and 14th centuries. The travel icons were often diptychs, triptychs or even polytychs, which means that they were folding icons either two, three or more times. The icon portrayals were safe inside the fold but could be set up to stand anywhere and any place, creating a sacred place for prayer. Today, we often see diptychs with Christ on one panel and the Mother of God on the other. Some people take them when they travel.

Many of the travel icons were produced for many people who traveled, even then. Since the early days of Christianity, people made pilgrimages to the sacred sites in the Holy Lands and later to monasteries. They joined soldiers, merchants, traders, diplomats, students and others on the road, which was often dangerous. The icons were a consolation.

There are books available which tell of the travels of many of the pilgrims. Perhaps the best known are The Way of the Pilgrim and The Pilgrim Continues on His Way.Then there is The Spiritual Meadow by John Moschos, Egeria who authored one of the earliest accounts of her pilgrimage, and From the Holy Mountain by William Dalrymple, who wrote about his pilgrimage using the Spiritual Meadow as a guide.

PRESS FUND

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In memory of Mary Cuprik who was a long-time reader of "The Herald."

Annette Milkovich in memory of Fr. Basil Stroyen.

Eva Souchick in memory of sister and niece who died such a short time apart Helen 5/22/03 and Hope Kwochka 4/28/03.

Mary Ardan in memory of Joseph and Barbara Brozyna, Joseph and Eva Ardan, Peter Ardan and Annie C.

George Fritch in memory of wife Carolyn and departed family members.

Steve and Lenora Evancho prayers for health for Claudia Sulin, Elizabeth Uhrin, Matushka Nina, Anna Plefka. For good wishes on the 25th anniversary of Gregory and Lisa Uhrin. In memory of newly-departed George Uhrin, Helen Visocky, Nicholas Libertin, Joseph Plefka and Fr. Basil Stroyen.

Undique (from everywhere)

Read an interesting note on pg. xxxv in Hapgood:" "On Sundays and Feast Days, with few exceptions, the rubic of the Church does not permit kneeling; that is, reverences to the earth."

The excellent choir, which sang at the pilgrimage in May at St. Tikhon's Monastery was from Holy Trinity Cathedral in Chicago. The church was designed by famous Louis Sullivan. It was consecrated by St. Tikhon in 1903. The parish is holding a year long celebration on its centenary.

The process of globalization has changed the way in which things were done. This pertains to the unity of Orthodox, which must be presented as a common witness to the world.

In the prayer of St. Ephrem, used especially during Great Lent, we say: "Grant me to see my own transgressions." Such self-awareness is the beginning. Once we have become aware of our sinfulness, we need to repent and move on. If we confess them from the depth of a broken and contrite heart, Christ will bear our sins and weaknesses. It is our task to put those failings behind us and allow ourselves to be borne by the grace of God along the pathway to holiness.

The number 40 has many meanings within the Church. During the Hours, we recite "Lord, Have Mercy!" 40 times. There are 40 days in both the Nativity and great Lent. There are 40 authors of the 66 books of the Bible most of us use. However, there are actually 88 books in the Orthodox Bible because it also contains the 15 books called Deutero-canon, which are also found in the Roman Catholic Bible. These books contain material worthwhile for our salvation and spiritual growth; however, their authorship is questioned.

We discuss sports, school, money in our homes, yet in too many homes our faith is never discussed. We need to make time to talk about this, which is more precious than life itself. Have an ikon corner in your home as a gathering place for prayer. Make faith a real part of your daily family life.



Editor's Notes

This month, we started a new feature – Brighten The Corner. This column will continue as long as you send in entries. There are many people who do good. Let's tell others how they have brightened their corner of the world.

As we look at the calendar for August, it is as if the Holy Fathers want to remind us – don't forget God. We see that we have a two-week fasting period and three major Holy Days. All three expect something of us for observance. Holy Transfiguration, we bring fruit for blessing and thanks to God and share it with others; for the Dormition, we bring herbs and flowers to remind us that the plants God gives us provide beauty and are useful for healing; and then there is the Beheading of St. John, when we fast and refrain from eating on a platter to remind us that we should hold fast to our faith in God and not be casual about it.

It is hard to believe that on August 14 it will be a year since Father Basil went to "be with God," his closing words to me. I ask all of you to say a prayer for him on this day.

I was visited recently by Fr. John Govrusik and his grandson. Fr. John of Central City, PA is the oldest priest on "active duty" in the OCA. Fr. Basil admired Fr. John, who was an older classmate, and classified him in the highest category as a true parish priest and pastor to his flock. Fr. John and I reminisced, and among the stories he told me about Father Basil's introduction to seminary life. It was a crisp autumn day in 1942 when Father Basil's father left him off in front of the old seminary building and went to talk to Fr. Arseny. They had been riding many miles and Father Basil was hungry. Some students had already arrived and Father Basil asked them where the cafeteria was. He had just finished one year at the University of Pittsburgh with all its conveniences and was not ready for what he would encounter. The students took him into the old kitchen, showed him the old coal stove, and the pot of kepetok "tea brew," and told him, "Here it is. Here's the cafeteria." Needless to say, Father was teased about this incident most of his life. When his father finished talking to Archbishop Arseny, he returned to the seminary building. He took Father's suitcase out of the car and a three-pound salami. His mother had been concerned that her son would need it. How right she was! For in those years, a student had to hand in his ration book and it was impossible to buy anything but mustard without a coupon from it.

Fr. John told me that he will never forget the sight of Father Basil saying goodbye to his father who drove off, leaving his son in an unfamiliar place at the "monastery," which he had never seen before. As the car started down the dusty road, a tall, skinny kid, clutching his salami, ran after the car crying: "Neh leshe me apo." "Don't leave me father." But apo never looked back. He left him at St. Tikhon's that sunny day in September 1942 for what would become his spiritual home for a full 60 years and his final resting place.

Fr. Basil grew to love the sacred grounds and returned each time he had an opportunity. He served in so many capacities, in so many places on this earth – but St. Tikhon's always beckoned him as a lodestone.

Matushka Nina Stroyen

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ALASKA: Ethel Watlock, Daniel Lizotta, Val and Agnes Fryntzko, Margaret Pysarchyk in memory of Fr. Basil Stroyen.

ALASKA AND MISSION: Olga Kasper, Theodore Demchak, Sinisa Trbovic, Robert Rodka, Eugenia Kribales, Pauline Heffernan, Anonymous, Cynthia Mickey.



I was talking with a friend about trips made to Russia and the food we enjoyed. We were both impressed by the presentation of even simple food. For example, boiled eggs were often pickled, cut in half and artistically arranged on platters. My sister, Elizabeth, shared her recipes for Mustard and Pickled Eggs. These keep well for several days in the frig. They can be taken, as is, to that picnic in the park or cut in half, placed on a plate of greens with a waving piece of dill for added color and set out to eat while the meat and vegetables are grilling. They can be molded in aspic for a beautiful looking dish.

MUSTARD PICKLED EGGS

Boil, cool and peel 1 dozen eggs.
In a saucepan, blend:
2 cups white vinegar
1/2 cup water
1 cup sugar or Splenda
2 Tbls. prepared mustard
1 teas. of each: salt, celery seed, mustard seed
6 whole cloves
Simmer 10 minutes and cool. Layer eggs and 2 sliced onions in a container. Pour mixture over. Refrigerate at least overnight. Flavor improves with time.

BEET PICKLED EGGS

Boil, cool and peel 1 dozen eggs.
In a saucepan, blend:
2 Tbls. sugar
1 teas. salt
2 cups cider vinegar
2/3 cup liquid drained from can of beets
1 teas. mixed pickling spices
Simmer three minutes and cool. Layer eggs and sliced onion, if desired, in a container. Pour mixture over eggs. Refrigerate at least overnight. Flavor and color improve with time. Will keep in frig for a week.

* * * * * *

What is faith unless it is to believe what you do not see?

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WINTER'S GRACE

Living inland in upper New York State, I had a vague idea of barnacles. I had heard somewhere that they were shells which fasten themselves below the water line to ships, rocks and any piece of wood. Then when we moved to New Jersey and Hawaii and spent much time near the seashore, I saw barnacles. I was amazed at how they grew on every inch of submerged wood and the bellies of fishing boats docked at the piers. If the sailors weren't diligent in continually cleaning off these stubborn "cling-ons," they could damage the hull and over time the results could be dangerous.

It can be the same in our Christian life. Sometimes we get lazy and miss our daily prayers or attendance at church services. We start reading God's Word sporadically. If we're not careful, these lapses can turn into habits.

With what result? We sto[illegible]tion-ing as the salt and light in [illegible]ld, and we lose the sense of intim[illegible] with God. Just as the barnacles m[illegible]st be scraped and cleansed from the [illegible]ts, so we must guard our hearts against the barnacles of the spirit: laziness and apathy.

If we continually search our hearts and walk daily with a sense of God, we can rest assured that the barnacles will be few.

Clean the barnacles from your heart. Plan to attend church services and observe the beautiful traditions connected with the Holy Days this month. Don't neglect your time with God.

* * * * * *

A good test of character is when you do wrong, do you accept blame?

Home Bible Reading Schedule

AUGUST 2003

1	1 Cor 7:35-8:7	**17**	**1 Cor 3:9-17**
2	Romans 12:1-3	18	1 Cor 15:12-19
3	**Romans 15:1-7**	19	1 Cor 15:29-38
4	1 Cor 9:13-18	20	1 Cor 16:4-12
5	1 Cor 10:6-12	21	2 Cor 1:1-7
6	1 Cor 10:12-22	22	2 Cor 1:12-20
7	1 Cor 10:28-11:7	23	Romans 15:30-33
8	1 Cor 11:8-22	**24**	**1 Cor 4:9-16**
9	Romans 13:1-10	25	2 Cor 2:4-15
10	**1 Cor 1:10-18**	26	2 Cor 2:14-3:3
11	1 Cor 11:31-12:6	27	2 Cor 3:4-11
12	1 Cor 12:12-26	28	2 Cor 4:1-6
13	1 Cor 13:4-14:5	29	2 Cor 4:13-18
14	1 Cor 14:6-19	30	1 Cor 1:3-9
15	1 Cor 14:26-40	31	1 Cor 9:2-12
16	Romans 14:6-9		

BIBLE STUDY

The question has been asked, if the Orthodox Church doesn't refer to the Book of Revelation, why is it included in the Holy Bible?

The Orthodox Church accepts the Book of Revelation as a genuine book of the New Testament. The content of this last book of the New Testament is the most dramatic and frightening and is the most difficult to understand. Practically all of its content deals with the last things to take place; the struggle between the powers of God and the powers of Satan. After Satan is defeated completely by the powers of Jesus, the end of this world will come and the Last Judgement will follow.

It is true that the Orthodox Church has been extremely careful in trying to interpret the Book of Revelation, a book that is very different than all the other books of the New Testament. The Church's hesitation in interpreting the Book should not be taken as a rejection of it or as indifference to it. However, Orthodoxy has avoided making speculations on a writing that even the author, St. John, did not dare explain.

There is much about Christ, the Anti-Christ, the General Resurrection of the Dead, the Last Judgement and the Millennium in the Book. The 1000 reign of Christ and the partial Resurrection are the most remarkable and controversial features of the Book of Revelation. There is much discord among Christian groups about the Millennium. We Orthodox do not accept this. Our belief is based on the teachings of the Lord, who spoke of one resurrection of the dead and of one judgement.

The Church's teachings have been included in the articles of our Faith, the Creed. Here it is stated: "He (Jesus) shall come again with glory to judge the living and [illegible]ead: His Kingdom shall have no [illegible] and "I believe in the Resurrecti[illegible] the dead and the life of the world [illegible]e."

As to t[illegible]ews of the Orthodox Church on end-of-time warnings, it refers us to the teachings of Jesus as given in Matthew 24:36: "But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only." We are taught that we should live each day as if it were our last day on earth. We must be prepared for that day, whenever it comes. "You must be ready; for the Son of Man is coming at an hour you do not expect." (Matthew 24:44)

If you join a non-Orthodox Bible study group – be careful. This is a difficult book. To avoid receiving a false interpretation and speculations, you need the guiding wisdom of your Orthodox Church. Because of its style, this book leads to much interpretation.